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EDITED AND PUBLISHED BY JOSHUA T. RUSSELL.

[The following interesting letter was written by Miss HANNAH SINCLAIR, daughter of the right honourable sir JOHN SINCLAIR, Bart. and published by her father in the form of a pamphlet, soon after her death, which took place, May 22, 1818. A second American, from the second London edition of this little work has already been published, and it is to be hoped it will be widely circulated, and eagerly and profitably read. We shall give the letter entire to our readers, in two numbers, not doubting that it will be acceptable and pleasing.—*Ed.*]

A LETTER

On the principles of the christian faith, addressed to Miss Catherine Sinclair.

ORMLY LODGE. OCTOBER, 1817.

MY DEAR CATHERINE.—There are few things which have afforded me more satisfaction, than the manner in which you, and your brothers and sisters, have uniformly received the instructions which I have attempted to give you, on the subject of religion. The attention with which you have listened to me, the candour you have shown in appreciating my motives, and the good humour with which you have taken any thing I may have said to you in the way of reproof, shall ever be remembered by me with affectionate gratitude.

You expressed, some days ago, a wish, that I would put down in writing, the substance of some of those conversations which have passed between us, on this most important subject; and with this request, I shall most readily comply. It could only proceed, on your part, from a sincere desire of further instruction; and though I am deeply conscious of my own inability to write on such a subject, as I could wish, yet, as I can with truth say, that before I took the pen in my hand, I earnestly implored the divine blessing on my feeble efforts, I am not without hopes, that they may not prove altogether in vain.

You are aware, that one of my chief aims has been, to impress upon your mind, by a variety of arguments and considerations, the superiority of what is called the evangelical system of religion, over every other; and also to explain to you what the system is. It consists of several doctrines, closely connected with each other, and which all appear to be plainly revealed in scripture.

The first of these doctrines, and the foundation of all the rest, is, that of the deep depravity and corruption of human nature.

This doctrine, in the main, is not, I believe, denied by any, but the evangelical preachers explain it in a different manner from what others do. By others it is considered *as a slight taint*;—by them it is represented *as a deep pollution*; a total alienation of the heart from God, which is most culpable, and wholly inexcusable, in his sight. So far as man, in a state of nature, from loving God above all things, that there is scarcely any thing which he does not prefer to God. To the majority of the world, what duty is so irksome, as that of prayer? What day so wearisome as the Sabbath? What time so long as that which is spent at church? What books so uninteresting, as those which treat of religion?

Besides this dislike and repugnance to the exercise of devotion, or in other words, to all manner of intercourse with God, there is, in fallen man, a spirit of disobedience, and rebellion against his Maker. It is true, that many of the persons here described, do fulfil various moral duties, and so far obey his commands; but they do not obey them *because they are his commands*. Generally speaking, some motive of interest, pleasure, or vanity, of self-gratification of one kind or other, secretly influences them; or if they do pay any regard to God at all, it is the fear of his wrath which prompts them. They do not obey, from a sincere filial desire of pleasing him, but from dread of a power, which they know cannot be resisted. Such is man by nature, without any exception. This charge may be brought with as much justice, against the decent and moral, as against the vicious and profane. Nay, even the most eminent christians, though this is no longer their character, will most readily acknowledge that it was once so. They can all of them remember a time, when they were exactly in the condition here described. Now, as God has repeatedly declared in scripture, that he will on no account admit into his presence, those who are thus alienated from him, it follows of course, that if we live and die in this state, we must perish for ever; or, to use our Saviour's own words, "Except a man be born again, he cannot enter into the kingdom of God."* The change which our Saviour alludes to in these words, is described in the Bible, under a great variety of figures and phrases, such as, "Being renewed,† and sanctified;‡—being adopted into the family of God;§—being no longer under the law, but under grace;||—having passed from death to life, &c. &c."¶ And St. Paul expressly says, "If any man be in Christ, he is a new creature; old things have passed away, behold all things have become new;"** by which is plainly signified, not only that the change must be great, but that it must be universal, "That all things must become new."

To describe as plainly and distinctly as I can, wherein this change consists, shall be the purport of the remainder of this letter. May God grant that you, my dear Catherine, and every member of the family to which we belong, may know, by experience, what it

* John, iii. 3. † 2 Cor. iv. 16; Ephes. iv. 23; Coloss. iii. 10. ‡ 1 Cor. i. 2; vi. 11, Rom. xv. 16. § Rom. viii. 15; Galat. iv. 5, 6, Ephes. i. 5. || Rom. vi. 14. ¶ John, v. 24; 1 John, iii. 14. ** 2 Cor. v. 17.

means; for I must again remind you, that unless such a change be made upon every one of us, at some period or other of our lives, we are assured, by the Saviour himself, "That we cannot enter into the kingdom of heaven."*

In describing this change, the first thing which I shall mention is, that every true convert, becomes much more sensible than he ever was before, of his need of a Saviour. Though all are ready to acknowledge themselves to be sinners, yet those who are in a state of nature, are not fully sensible of what St. Paul calls "the exceeding sinfulness of sin;† but divine grace opens our eyes in that respect, shows us our deep depravity, humbles us in the very dust, on account of our manifold transgressions, and compels us to acknowledge there is justice in the sentence, which condemns us to everlasting punishment. For to those whose eyes are thus opened to behold their guilt and danger, the gospel becomes a joyful sound, and the Saviour is indeed precious. They can enter into the meaning of St. Paul's words, when he says, "That he counts all things but loss that he may win Christ, and be found in him; not having his own righteousness, which is of the law, but the righteousness which is by faith in him."‡ Instead of their former apathy and indifference about religion, they delight in reading about the Saviour; in thinking of him; in listening to those sermons of which he is the theme;—and the chief desire, the most earnest wish of their hearts is, that they may be admitted to a further acquaintance, and to an intimate union with him.

And here I would take notice of a peculiarity in the evangelical system, which was well explained by Mr. Gandy,§ in one of his sermons, and which I have often heard mentioned by Dr. Buchanan,¶ and other preachers of his class. I mean, the distinction of our Saviour's righteousness into active and passive. His death and sufferings form, what is called, his passive obedience. By them he made atonement for our sins; but you know that our Lord, while he was upon earth, not only died and suffered, before his death, a variety of tortures, but that he lived a most meritorious life, fulfilled all righteousness, and practised every virtue in its utmost purity and extent. Now, a mere moral preacher would tell you, that he did this, *only*, that he might leave us an example, that we might follow his steps; and no doubt, this was one end which he had in view, but it was not the sole, nor the chief end. The scriptures tell us, "that he obeyed for us;**—that he fulfilled all righteousness in our stead;—that his righteousness is imputed to us;††—and that by his obedience, many are made righteous."‡‡ We must then believe, not only that we are sinners, and stand in need of his blood to atone for our guilt, and to save us from hell; but that we stand in equal need of his righteousness, to entitle us to heaven;

* John, iii. 3. † Rom. vii. 13. ‡ Philip. iii. 8, 9. § Vicar of Kingston. ¶ One of the Ministers of the Canongate, Edinburgh; in whose sermons, as well as those of Mr. Gandy, the writer of this letter took a peculiar delight. ** Rom. v. 19. †† Rom. iv. 11. ‡‡ Rom. v. 19.

that we can never claim any reward on account of our own defective obedience, but solely on account of his all-perfect righteousness.

Are we then sensible that we are sinners? Let us think of the blood of Jesus, and believe "that it cleanseth from all sin.*" Do we, on the other hand, lament the many defects which attend even our best performances? Are we afraid that such an imperfect obedience as ours is, can never be acceptable to God? Let us think of him, who has perfectly fulfilled all righteousness, and believe, that his righteousness shall be imputed to us, if we are only sincerely willing that it should be so. I mean, if we sincerely and from the heart, renounce all dependence upon ourselves, upon any thing we ever have done, or can do in future, and rely solely and entirely on the Lord Jesus for pardon, salvation, and every spiritual blessing. This, believe me, is no easy matter. This is the rock upon which the great majority of the children of Adam do split, and suffer shipwreck. It is indeed what none are brought to, but by the effectual teaching of the Holy Ghost; for though it may be easy, in words, to renounce all dependence on ourselves, yet to feel in our hearts how lost and undone, how guilty and depraved we are, and how incapable of ourselves, of doing any thing that is truly good, even of thinking a good thought; and at the same time to feel that implicit confidence, and firm reliance on the Saviour, which the Bible requires, is one of the hardest tasks which ever was proposed to fallen man. It is so contrary to his pride, and to his natural notions; and indeed it is *so very hard a task*, that we might well despair of ever being able to fulfil it, were it not for the promise of divine assistance.

Faith, we are told, is the gift of God—this cannot well be said of a mere historical faith; but in reference to the faith I have just been describing, it is perfectly true, that God alone can bestow it. The propensity to self-dependence in fallen man, is so very strong, that nothing else than Almighty power can completely destroy it. To God then, let us apply for this faith, with fervent and repeated entreaties; like the importunate widow, let us give him, so to speak, no rest, till he bestow upon us this inestimable blessing. If we do obtain it, from that moment *we are safe*, as safe as if we were actually in Heaven. "He that believeth in me," says the Saviour, "hath everlasting life."† Observe the expression; not shall have it, but hath it already;—is as secure of it, as those who now enjoy it. From the moment we thus believe Christ's righteousness is imputed to us, and thus do we become *righteous without works*;‡ and if it should please God to take us immediately from this world, after we have obtained this precious faith, but before we have it in our power to perform any good work, as was the case with the thief on the cross, like him, we should immediately be with our Saviour in Paradise.

But here, perhaps, some may ask, is not this licentious doctrine? Will not believers be encouraged by this assurance of being *righte-*

* 1 John, i. 7. † John, iii. 36; also vi. 47. ‡ Rom. iv. 6.

*ous without works.** to continue in sin? I answer, no. True believers cannot continue in sin, because God has declared that they shall not.† He who justifies will also sanctify them.§ He who first made man after his own image, can, and will renew believers, after the same image. We are told in scripture, “That God hath predestinated his people to be conformed to the image of his Son.”|| He hath promised, “To write his law in their hearts, and to put it in their inward parts;¶—to take away from them their hard and stony hearts, and to give them a heart of flesh;**—to cause them to walk in his statutes,†† and to incline their hearts to his testimonies;‡‡ to work in them both to will and to do his own good pleasure.”§§ The hearts of men, you know, are in the hands of God; “Like the rivers of water, he turneth them which way soever he will.”||| If he then has promised to change the hearts of believers, who, or what should hinder him from effecting this change? “Is he a man that should lie, or the son of man that he should repent? Hath he said, and shall he not do it? Hath he spoken, and shall he not make it good?”¶¶

It is true indeed, that there are some who pretend to have faith, and who fancy themselves believers, and yet continue to lead a sinful, wicked life; but their faith is not the faith of the Gospel. Of true faith we are told, “That it purifies the heart;***—works by love;†††—and overcomes the world;”‡‡‡ and whatever is not productive of these effects, is not true faith, but only some false and spurious imitation of it, with which the ungodly amuse and deceive themselves. In fact, a true believer looks to Jesus *for sanctification*, as well as for justification.—He abhors sin, he longs to be delivered from it, and would account nothing worthy of the name of salvation, which did not include a deliverance from the power and prevalence, as well as from the guilt and punishment of sin.

And here I would observe, that a belief in the doctrines of the gospel, has in itself a tendency to produce in the heart, all the virtues and graces of the christian life. Before, however, I proceed to prove this point, I shall premise a few observations, which may be necessary to obviate objections, and prevent mistakes on the subject.

But, first let me remind you; that sanctification is a gradual work. The change I am describing, from sin to holiness, from the love of the world to the love of God, is not instantaneous, “but resembles the

* Rom. iv. 6 It is proper here to explain what seems to be the author's doctrines, regarding that important point, the union of faith and good works. Real faith is sufficient without works, where there is no opportunity, from sudden death, to perform any; but if there is an opportunity, and if that opportunity is neglected, it is an evident sign that it is not the faith of the gospel, “*But a false and spurious imitation of it, with which the ungodly amuse and deceive themselves.*”

† Rom. vi. 14. § 1 Cor. vi. 11. || Rom. viii. 29. ¶ Jer. xxxi. 33.
 ** Ezek. xi. 19. †† Ezek. xxxvi. 27. ‡‡ Deut. vi. 17. Psal. cxix. 36.
 §§ Philip. ii. 13. ||| Prov. xxi. 1. ¶¶ Numbers, xxiii. 19. *** Acts, xv. 9. ††† Galat. v. 6. ‡‡‡ 1 John, v. 4.

morning light, which shines more and more unto the perfect day."* An established christian differs, in many respects, from a young convert; and, generally speaking, that difference is in no respect more visible, than in their feelings and experience relative to the pleasures of religion. A young convert is usually beset with doubts, anxieties, and fears. He feels, and knows himself to be a sinner; is depressed by a sense of his own guilt and infirmities; and has not yet learned to rejoice in Christ Jesus, and to cast all the burden of his sins upon him. But, by degrees more light is communicated to his mind;—he perceives how God can be just, and yet the justifier of him who believes in Jesus;—he applies all the promises of the Gospel to himself; he looks to Jesus, not merely as the Saviour of sinners, but as *his own Saviour*; and believes not merely that he died for mankind in general, but *for himself in particular*;—and thus he learns to look forward to Heaven, as *his own certain portion and inheritance*, not for any works of righteousness which he has done, but solely because he is united *by faith*, to the all-sufficient Saviour.

Some perhaps may tell you, that this is not consistent with humility; but they mistake the nature of *christian humility*; which does not consist in believing that *we are* going to hell, but that *we deserve* to go there. Who was ever more humble than St. Paul. He disparages himself in almost every page of his writings; yet he speaks of his own salvation with the utmost confidence;—expresses a wish to be "absent from the body, that he might be present with the Lord;"†—says, "That he had a desire to depart, and to be with Christ, which is far better;"‡—and, "That to him, to live is Christ, and to die is gain;"§—and he describes christians in general, as those, "who rejoice in Christ Jesus, and have no confidence in the flesh, or in themselves;"||—plainly showing that these two feelings are no way inconsistent with each other. A criminal may believe himself to be worthy of death, yet if he receives a pardon, he no longer fears death;—thus it is with christians,—they believe themselves to be pardoned for Christ's sake.

It is true indeed, as I observed before, that young converts do not usually view things in this light, for faith, generally speaking is a gradual attainment. It is also true, that established christians may have their seasons of doubt and dejection; but this is owing to the weakness of their faith, and these seasons are their worst seasons. A variety of circumstances also, such as nervous and other diseases, temptations, and misfortunes of various sorts, may depress the spirits of christians. But notwithstanding all these exceptions, for which due allowances should be made, it is perfectly true, that the spirit of the gospel, is a spirit of hope, peace, and joy, and that the "children of Zion," are not only humble, but "joyful in their King."¶ Now what are the effects of this christian joy?

St. John tells us, "That every man who hath this hope in him, purifieth himself, even as Christ is pure;"** and I shall proceed to prove to you, that the hope of the gospel, not only fills the mind, "With a

* Prov. iv. 18. † 2 Cor. v. 8. ‡ Phil. i. 23. § Phil. i. 21. || Phil. iii. 3. ¶ Psal. cxlix. 2. ** 1 John, iii. 3.

peace which passeth all understanding,"* but that it is the best of all preservatives against temptation, and is eminently productive of every good word and work. "To love the Lord our God, with all our heart, and soul, and mind, and strength,"† is, you know, the first and great commandment; but how can we love God, if we believe, or even suspect him to be our enemy?—"We love him," (says St. John,) "because he first loved us."‡ Those who look upon God as their reconciled Father through Jesus Christ; who believe that he loves them with an everlasting love, which will endure to all eternity; that he will cause "All things to work together for their good"§ in this world, and will finally receive them into his blissful presence, not on account of any works of righteousness which they have done, but solely because he has been graciously pleased, to give his own Son to suffer and die for them;—those who firmly believe all this, will find it easy to love God, nay impossible not to love him. Such benefits would melt even a heart of stone, and transform it into a heart of flesh; and those who thus love God, will take real pleasure in his ordinances,|| and in the publick and private exercises of devotion. They pray to him with real fervour;—they praise him with real gratitude;—they are glad when it is said to them, "Let us go up to the house of God,¶ even to God our exceeding joy.**

(To be concluded.)

RELIGIOUS INTELLIGENCE.

FOREIGN.

METHODIST MISSION IN CEYLON.

Extract of a Letter from Mr. B. Clough, dated Columbo, December 15, 1817.

God is beginning to work in a very blessed manner in the different schools we have established in this place. Had I time, I could interest you much by giving you a number of pleasing circumstances which we daily witness in our schools. At our principal school in Colpetty, from twenty to thirty of the boys have given the most satisfactory evidences of a work of grace on their souls. They are formed into a class, and the master is the leader. We have at this place several young men, who we have committed to the religious instruction of young *Cornelius*, who himself enjoys the life and soul of piety. We design, at a proper time, to make these young men

* Phil. iv. 7. † Deut. vi. 5. Matt. xxii. 37. ‡ 1 John, iv. 9. § Rom. viii. 28.

|| As the great objects of this Letter were, "To explain the doctrines of the gospel, and to impress them on the mind of the person to whom the Letter was addressed," the author was not led to dwell at great length, on attending the Sacrament;—an ordinance which she held in the greatest reverence, and of which she frequently cordially partook.

¶ Isa. ii. 3. ** Psal. xliii. 4.

school masters. *Cornelius* has lately been very sick, though now much better. The other Sunday it was my turn to preach at Colpetty, and when I got thither I found him confined to his bed. After a little conversation I asked him how he managed his family of youths *now*, when confined to bed, and referred particularly to family prayers. He said, "There are about seven or eight of the eldest school boys who are pious; they come every morning, an hour before school time, and in turns they give out a hymn and sing, read a chapter and then go to prayer." You may suppose how much I was affected to hear such things from the master boys. I then went into the school, where I found about two hundred and fifty persons, including the scholars, and preached to them from Eph. v. 1. "Be ye followers of God as dear children." I introduced this passage, by making a supposition, that if a heathen priest were to get into a pulpit, and address the people, and tell them to be followers, or *imitators* of their gods, what would be the consequence? Why the consequence would be, the people would be exhorted to practise every vice; for the gods that heathens worship, are represented as having lived in the practice of every sin. The next morning one of the boys brought me the substance of my sermon in Cingalese; he had recollected almost the whole of it, and after going home had committed it to paper, and came three miles in the burning sun to bring it to me. Some of the boys in this school walk twelve and fourteen miles every day.

Yesterday it was my turn to preach in the mission house to the schools, and upon observing the number of children rather larger, one of the masters came to inform me, that about thirty boys had come from a school about seven miles distant, and they had come to church through the burning sun. I seldom felt more happy than while preaching to our Cingalese congregation, yesterday in the mission house, besides men and women, I suppose there were three hundred children, and many of them, though quite distinct from the Colpetty school, have begun to meet in class. Those of the masters, whose souls are alive to God, we place over the children in the capacity of class leaders.

I had a very interesting missionary journey last week. On Saturday the 13th inst. I went to a village in the jungle called —; it is above twenty miles from Columbo. This whole country is awfully devoted to the worship of devils, and this village especially, which contains two thousand inhabitants. I expected before I went, that I should not meet with the most pleasant treatment, knowing as I did the character of the people. The works of the devil make his servants in all countries, but when people are publicly, and by profession, devoted to the devil, it generally gives them an appearance of savage ferocity. However I determined to make the attempt: and in a cross journey, which I was making about four days before, I called upon the native headman of that country, who lived six miles from the village, and told him of my intention to go to the place which was under his command, and attempt to establish a christian school for the instruction of their children; the headman smiled

when he heard what I had to say, and with a degree of astonishment, that we should think of looking upon such a barbarous people, exclaimed, "O Sir! that people are no better than, (or are living like) beasts!" Well, said I, my friend, *if their state be bad, there is the greater need that we should go to them*; and I appointed a day, and begged he would accompany me, to which he very cheerfully consented. On the day appointed, I set out with brother Fox, being then at his station at Caltura, and when we got thither, we found the headman had sent to apprise them of our coming, and the natives had constructed a most beautiful little shed, which we found a most welcome retreat, after having travelled ten miles under a *vertical sun*. A number of the inhabitants had assembled, and all the *inferior* headmen of the place. I soon found some had come to argue the matter with us: however, after about an hour's conversation, which had been carried on by both sides, I began, and told them plainly and pointedly of their situation, and of our wishes respecting them; upon which they seemed much pleased and satisfied, and the inferior headmen gave me all their names, and said, they would rejoice to have such a school; and though they had kept back their children, so that we did not see one, except by accident, they promised to build a school, and send one hundred children to be taught. They assured me, they would forward the list of names in the course of the week, thus I left them. Brother Fox went to his station about ten miles, and I then made the best of my way home, having to travel about twenty miles that afternoon. Happily for that place, should they build the school, we have a proper man to place over it. You will recollect when brother Harvard and I were at Galle, about two years ago, on account of our health, a clever young priest cast off his robe, and became a christian, which robe we sent home. This same young man has since been living under the instructions of our brethren at Galle and Matura, until within the last five months, part of which time he has been with us in Colombo. This young priest has got on well, both in his knowledge of English and in the knowledge of christianity; and is now all anxiety to be engaged in the cause of Christ. We have therefore concluded upon sending him to this strong hold of the devil; and in the course of a day or two, we shall send him off in the name of our common Lord, and with our earnest prayers, that God may be with him.

[*London Methodist Magazine.*]

DOMESTICK.

FROM THE LATTER DAY LUMINARY.

THEATRE AT ALBANY, N. Y. TURNED INTO A BAPTIST MEETING HOUSE.

This edifice was erected in 1812, and opened January 18, 1813, for theatrical exhibitions. To the honour of Albany, and especially to its christian ministers, it was found that *there* the establishment could not procure to itself adequate support. In June, 1818, the

Baptist brethren purchased the whole. The scenery, galleries, stage, recesses, &c. have been torn away, and arrangements made, alike neat and spacious, for the accommodation of a large christian assembly.

In a communication on the subject, the Rev. Mr. Bradley, pastor of the church, thus expresses himself.

"The singularity of the place obtained for publick worship, and the constant endeavors of this church and society, and even young children, to pay for the building, and fit it up conveniently, have inclined many to believe that the agency of Christ was in these transactions. The very man who superintended the erection of the theatre, superintended its disorganization.—The very ministers who prayed and preached against its erection, have liberally aided us in pulling it down, and encouraged their people to give us assistance?

The house was opened for the worship of the Lord, January 1, 1819, at 3 o'clock, P. M. The first part of the 84th Psalm, L. M. was sung. Brother Bradley prayed: the Rev. President Nott, of Schenectady, read the 132d Psalm, from the pause. Brother Bradley preached from Psalm cxxxii. 8:—*Arise, O Lord, into thy rest, thou and the ark of thy strength.*" After elucidating his text, and deducing a few inferences, brother Bradley presented to the assembly a brief account of the rise, progress, and present condition of the church who were then entering their new place of worship. Brother Somers prayed, and the exercises were closed by singing an ode composed for the occasion.

On the evening the congregation again assembled, when the Rev. President Nott delivered an eloquent and appropriate discourse from Psalm xxvii. 4. *One thing I have desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.* Brother Willey prayed. About 2000 persons attended, both in the afternoon and evening. The collections amounted to \$356. The edifice is brick, 80 feet long and 54 feet wide.

The closing language of brother Bradley's address, every pious heart must feel pleasure in adopting:—

"Take this house as thine, we beseech thee; furnish it with ministers after thy own heart; keep it from being destroyed, and fill it with thy presence, and the whole world with the knowledge of thy glory."

FROM THE BOSTON RECORDER.

INTERESTING FACTS.

(Communicated by a gentleman in Georgia.)

Liberty county, Georgia, was originally settled by New Englanders. It contains 6200 whites. They retain many of the good habits of their forefathers, and are honourably distinguished among their neighbours by their attachment to literary and religious institutions. In this county are five free schools, supported by an annual subscription of 1600 dollars. A Bible Society raises annually about

2000 dollars. The clergymen receive about 3000 dollars. Female Asylum 650 dollars. Missionary, Tract, and Education Societies, raise about 1000 dollars more. All this is paid by not more than seventy-five persons, and one half of these pay on an average not more than 5 dollars. For two years past their crops have been almost wholly destroyed, by excessive rains and droughts: yet to the agent of the Foreign Mission Society, who lately visited them, a single congregation contributed 120 dollars; and to the agent of the American Education Society; who visited them a fortnight afterwards, they gave an equal sum with the utmost cheerfulness. "God loveth the cheerful giver," and rewardeth him too. Blessed are the posterity of the righteous.

An Auxiliary Education Society is formed in Charleston, S. C. for the purpose of raising funds in aid of the American Education Society.

Several ladies in Burke county, Georgia, have subscribed 40 dollars to constitute their minister, the Rev. Ebenezer B. Caldwell, a member for life of the American Education Society.

A benevolent gentleman in Georgia, has made a donation to the American Education Society, of THIRTY-FIVE SHARES IN THE BANK OF THE UNITED STATES, through their agent, the Rev. Richard S. Storrs.

REVIVALS OF RELIGION.

FROM THE MIDDLEBURY MESSENGER.

[We have been favored with the perusal of a book just published by the Rev. Joshua Bradley, of Albany, containing a concise account of the revivals of religion which have taken place in the United States, since the year 1815—from which we extract the two following articles, embracing intelligence not before published. The author has been at considerable trouble and expense to obtain correct and authentick materials, and at much pains to present his work to the publick in a brief and engaging form.]

TROY.

Since the commencement of 1815, there have been received into the communion of the Presbyterian church, two hundred and sixty—into the Baptist 225, and into the Methodist 320—and a number into the Episcopalian communion. These were the fruits of those astonishing influences experienced in this small city.

The present revival commenced its visibility on the second Lord's day evening in January, 1819, after the usual religious exercises were closed in the Methodist church. A few young people tarried to sing after the congregation was dismissed. A preacher who was raised up in this city being present on a visit, observed one

of the number affected, and after some conversation with this young person, who requested him to pray, a number came to the altar, and the Spirit descended and spread its influences upon that people, until nearly two hundred have joined the church.

In relating their experiences, they profess to have been seriously impressed from different periods of time; none probably exceeding a year.

The danger of procrastination, and particularly as it procures hardness of heart, has been faithfully proclaimed in their ears, and the Spirit has sent the word home to their hearts. Almost the whole of that congregation exhibit signs of great seriousness.

The work is now increasing among all the denominations in the city. Upon the fourth of February, the Rev. Mr. Sommer, observes that he had conversed with thirty-five since the 26th of January, who have felt the powerful influences of grace. Some of them have been approved by the standing committee of the church, as suitable candidates for the ordinances.

The means, by which it has been the pleasure of Jehovah to originate and carry on the work among his people, have been as various as the application has been sovereign. Several of the converts are scholars in the Sabbath School and some of them date their first impressions from the affectionate exhortations of their pious teachers; while others make mention of the preaching of the everlasting gospel, as the instrument of their conversion to God.

Rev. J. Coe, D. D. observes that it seems almost too much to expect a general revival in so short a time since the other. But that we ought not to limit a God of boundless mercy. He works like himself. Many little children, and some young people, and others further advanced in life, appear to be solemnly impressed that very considerable divine influence is diffused among his congregation, in awakening and convincing them of their guilt and danger; but where this will issue, God only knows, and time must determine. They rejoice with trembling: yet may they with an holy pleasure look up and utter the language of Isaiah, *Who are these that fly as a cloud, and as doves to their windows?*

ALBANY.

Since the commencement of 1815, a divine influence has been exerted in this city, and the gates of our Zion have been thronged with anxious sinners and joyful converts. But the cloud that hung over the city of Troy, fraught with divine compassion, passed around us, only letting here and there a few drops fall to refresh and cheer this thirsty hill of God.

In 1816, the truly pious of all denominations had their expectations greatly raised, and were daily expecting a copious shower of grace: they could even hear the thunder of God's power and see some who had been careless, seeking a refuge for their Christless souls: yet he who governs the universe, *and will have mercy upon whom he will have mercy*; has not come down with such overwhelming influences, as upon some other cities.

His spirit seems to have been hovering over us, and though often grieved with our hardness of heart and malconduct, yet being slow to anger and abundant in mercy, has not withdrawn from us, nor given us over to work out our eternal condemnation.

In the summer of 1816, a revival began in the Baptist society, and about forty professed to cherish hopes in a Saviour's merits; and thirty-five joined the church.

In the spring of 1817, the Spirit descended again, and a considerable number were brought into the light and liberty of the gospel. It continued its gentle influences for more than fourteen months: in which time the society increased, backsliders were brought to remember their first love, to confess their sins, and move on in fellowship with his people, and many converts have been added to our communion. In June, 1818, we purchased the Albany Theatre, and fitted it up for a place of public worship, and opened it on the first day of January, 1819. Thus, this church and congregation, by the benevolent assistance of their fellow citizens, and public benefactors, have been instrumental in one short season, of sweeping away and burying for ever, one of the proudest ensignes of unhallowed ambition, that was ever exhibited upon the banks of the Hudson. This event has been ominous of millennial achievements, of national regeneration, and of the redemption of the world.

Upon the very day this house was opened, the Spirit descended, and his regenerating influences were felt, and one soul at least, heard the voice of Christ speaking within his troubled mind, saying, *Son, be of good cheer, thy sins are forgiven thee.*

It is now a most solemn time in this city. Let a stranger enter any congregation within this metropolis, and look over the crowds that seat themselves to hear the word; and he will see a more than usual attention and anxiety among them to know the things of the kingdom of heaven. And in some congregations he will hear sighs and behold hundreds in tears, before a sermon is closed.

There are but a few congregations out of the eleven established in this city, but what (according to my best knowledge, obtained from the pastors of the churches and my daily observation,) feel more or less this heavenly dew.

I find every minister labouring under the same embarrassment with myself, when interrogated concerning the work in his congregation. We cannot tell how many are labouring and heavy laden under a sense of their sins. About two weeks since I knew of only four or five in my congregation who were under very deep distress of mind, and now a larger number are willing to own that they have been under awakenings for some time. Almost every day some new cases appear, and some soul is made willing to be saved, entirely, by grace abounding through the blood of Jesus.

For many months I have discovered a solemn and gradual work among the Presbyterian congregations, and an earnestness in their preachers for the reviving presence and power of Christ, that led me to believe that the reign of heaven was approaching.

Since the commencement of 1815, one hundred and thirty-one have been added to the first Presbyterian church, upon examination, and to the other considerable additions have been made. To the Baptist more than one hundred, and many by letters, to all the churches. Many candidates are examined, and are now coming before the churches in this city. At our next communion, we expect to receive accessions that will gladden the hearts of the righteous, and swell the songs of angels in heaven. Surely we can say, "The Lord is merciful and gracious; slow to anger, and plenteous in mercy. He will not always chide; neither will he keep his anger for ever. As far as the east is from the west; so far hath he removed our transgressions from us. Bless the Lord, all ye his hosts; ye ministers of his who do his pleasure. Bless the Lord, O my soul."

MISCELLANEOUS.

FROM THE PANOPLIST.

ON THE DUTY OF CHRISTIANS TO MAKE SACRIFICES FOR THE SPREAD OF THE GOSPEL.

If there ever was a time, when it behoved the disciples of Jesus to be willing to make sacrifices for the promotion of their Master's cause, that time is surely the present. The command of the Redeemer now is, "If any man will come after me, let him deny himself, and take up his cross and follow me."—The Bible solemnly assures us, if we have not the spirit of Christ, we are none of his. And that spirit, let us remember, was eminently one of self-denying benevolence; though rich in all the blessedness of heaven, he left the bosom of the Father and the glory which he had before the world was, took upon him our nature, and became poor, even unto death, death the most excruciating and ignominious, that those who are "poor, and miserable, and blind, and naked," might become rich; heirs of the heavenly inheritance, partakers of eternal blessedness. With this example before them, will not the followers of a crucified Saviour be willing to make the little sacrifices required of them, to extend the blessings of salvation to the remotest regions of the earth?

When christians survey the world, and behold the vast multitudes immersed in the thick darkness of paganism, must not their eyes affect their hearts? If grieved and saddened by the melancholy spectacle, they turn their attention to christian lands, there too they will behold many waste places of Zion. Even in our own highly favoured country, these desolations are numerous and extensive. Though the "fields" in many places "are white already to the harvest, the labourers are indeed few." While in obedience to the divine command, they "pray the Lord of the harvest to send forth many labourers," is it not equally their duty to use every effort to increase the number of faithful and able ministers? In a cause so glorious and sacred, will they not esteem it a privilege to labour, and, if necessary, to suffer?

But ah, how few, comparatively, even of the professed disciples of the Redeemer, are willing to deny themselves the superfluities and luxuries of life, for the sake of extending the borders of that kingdom, which "is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost!" We rejoice; however, (though these examples are rare) that the American church has exhibited some noble instances of christian self-denial; some of her most promising sons have shown themselves willing to "forsake all for Christ." Actuated, we trust, by the spirit of their divine Master they have left their father's house, the friends of their youth, and all the endearments of their native land, to "preach Christ and him crucified" to the nations who were sitting in "the region and shadow of death." Others contemplate walking in the same path, not counting their lives dear unto themselves, if they may be the happy instruments of bringing the benighted heathen to the light of divine truth. But all cannot preach the gospel of salvation to the destitute and perishing. All have not, and cannot have, the high privilege of going far hence to declare it unto the Gentiles. Yet, all are permitted in some way, to aid in this blessed work: if it is not in their power to follow in the footsteps of prophets, and apostles, and missionaries, through perils, labours, and sufferings for the cause of Christ, they may yet deny themselves in some humbler way, for the promotion of the same glorious object.

It has been observed, that it is a privilege at the present day, to be rich; as the affluent have it in their power to do much for the prosperity and extension of the Redeemer's kingdom. But the poor may do something: they can give their prayers, at least and most of them can do more; and if given from right principles, the "widow's mite" will not be forgotten, nor the bestowment of even "a cup of cold water" lose its reward.

By a system of retrenchment in expenses not absolutely necessary, but which even the poor usually indulge in, much might be done. An association, we learn, has lately been formed, whose object it is, to deny themselves a luxury, for the sake of adding to the number of faithful ministers. But how many of these associations might be formed, and how incalculable the good which might in this way be effected.

Christians, can your hearts be cold and unaffected in such a day as this? By every tender, every sacred consideration, are you called to action; the time is short, souls are perishing. Desolations are multiplying around you, and the handful of missionaries you have sent to heathen lands, are sinking beneath the burthen and heat of the day. One has already fallen; and while you bedew his memory with tears of affectionate veneration, O be intreated, to supply his place, not with one only, but with many labourers, equally faithful, equally devoted.

L. G.

POETRY.

[The following beautiful lines were handed in a short time since by a respected friend; and, although we would have wished to have received them at an earlier period, yet our respect to departed worth, and our regard for the author, must be considered an apology for giving them a place at this time.

The amiable lady to whose memory these lines are addressed, Mrs. R***** M**** W*****, died in Baltimore, several weeks since, beloved, respected, and deeply lamented by all who had the pleasure of her acquaintance. Her life was an honour and ornament to the *religion* she professed; her death was peaceful and *triumphant*. "Blessed are the dead who die in the Lord." Ed.]

LINES

To the Memory of a pious Lady.

Behold at eve, when summer suns decline,
Those fields of light which spread o'er heav'n afar;
How oft, blest shade, didst thou the world resign
To muse on Him, who made yon lovely star?

In those sweet fields, her spirit finds repose,
And feels no more earth's dark, mysterious ills;
Softly it moves, like yonder beam that glows
O'er the lone cot that skirts the distant hills.

On humble cots her light serene was shed,
For oft the dewy vale her footstep press'd;
And softly mov'd around affliction's bed,
Where lay the widow sinking fast to rest.

What numbers throng the rich man's gay saloon,
And crowd deceitful pleasure's airy halls;
Whilst few beneath the light of yon pale moon,
With list'ning ear obey afflictions' calls.

How swift her feet to visit mis'ry's cell,
To watch the poor thro' all their nightly woes,
Let yonder cliffs, or yonder streamlet tell,
That oft refresh'd the valleys with red rose.

So soft, so silent did she tread the vale,
That of her footstep morning found no trace;
Scarce could an angel leave a step so frail
On early dew, which morning beams efface.

Blest shade! whilst roving yonder glowing spheres,
Holding sweet converse with thy Saviour God,
Ah! who is left to check the grateful tears
Which flow, at morn and eve on thy cold sod.

Leaving awhile, the haunts of thoughtless men,
As homeward now, my roving footsteps bend
To Him who died, to Him who rose again,
From lowly cots, sweet hymns of praise ascend.

B.